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also in the third epoch of this stage,—the glorified period of the Church in this world.

But first the seventh stage of redemptive history which continues forever will bring to full realization all the aspiration of all the faithful from the beginning. It will also complete the transcending return of divine Edenic fellowship to be begun with the Parusia of God the Deliverer. The new Jerusalem spoken of in Rev. xxi., 3, *ἰδοὺ ἡ σκηνὴ τοῦ θεοῦ μετ' ἀνθρώπων* is the counterpart of Eden. The fellowship of God with the first men who were *to be redeemed* has now changed into fellowship with all mankind who at last *are redeemed*. His presence is now no longer passing, changing, disappearing, but permanent, invariable, endless; not limited to a few and locally fixed, but all embracing and all penetrating; not invisible but visible; not in the form of a servant but in glory unveiled. No more does God withdraw skyward, for sin is forever condemned and earth is changed to Heaven. No more does he descend earthward, for the work of redemption is completed. The entire creation celebrates an eternal Sabbath. In it God rests and it rests in God. Jehovah has completed his work and Elohim is now all in all (*πάντα ἐν πᾶσιν*).

⇒GENERAL NOTES.⇐

The Library at Nineveh.—In order to understand the position to which we must assign the legends of early Chaldæa, it is necessary to give some account of the literature of the Ancient Babylonians and their copyists, the Assyrians. As has been already stated, the fragments of burnt brick on which these legends are inscribed were found in the débris which covers the palaces called the South West Palace and the North Palace at Kouyunjik; the former building being of the age of Sennacherib, the latter belonging to the time of Assur-bani-pal. The tablets, which are of all sizes, from one inch long to over a foot square, are generally in fragments, and in consequence of the changes which have taken place in the ruins, the fragments of the same tablet are sometimes scattered widely apart. They were originally deposited, it would seem, in one of the upper chambers of the palace, from which they fell on the destruction of the building. In some of the lower chambers the whole floor has been found covered with them, in other cases they lay in groups or patches on the pavement, and there are occasional clusters of fragments at various heights in the earth which covers the ruins. Other fragments are scattered singly through all the upper earth which covers the floors and walls of the palace. Different fragments of the same tablet or cylinder are found in separate chambers which have no immediate connection with each other, showing that their present distribution has nothing to do with the original position of the tablets of which they formed part.

The inscriptions show that the tablets were arranged according to their subjects. Stories or subjects were continued on other tablets of the same size and form as those on which they were commenced, in some cases the number of tablets in a series and on a single subject amounting to over one hundred.

Each subject or series of tablets had a title, the title consisting of the first phrase or part of a phrase in it. Thus, the series of Astrological tablets, num-

bering over seventy tablets, bore the title "When the gods Anu (and) Bel," this being the commencement of the first tablet. At the end of every tablet in each series was written its number in the work, thus: "the first tablet of 'When the gods Anu, Bel,'" "the second tablet of 'When the gods Anu, Bel,'" &c., &c.; and, further, to preserve the proper position of each tablet, every one except the last in a series had at the end a catch phrase, consisting of the first line of the following tablet. There were besides catalogues of these documents written like them on clay tablets and other small oval tablets with titles upon them, apparently labels for the various series of works. All these arrangements show the care taken with respect to literary matters. There were regular libraries or chambers, probably on the upper floors of the palaces, appointed for the reception of the tablets, and custodians or librarians to take charge of them. These regulations were all of great antiquity, and like the tablets had a Babylonian origin.

Judging from the fragments discovered, it appears probable that there were in the Royal Library at Nineveh over 10,000 inscribed tablets, treating of almost every branch of knowledge existing at the time.—*From Smith's Chaldean Account of Genesis.*

The Seventh Day.—

"Thus the heavens were finished, and the earth, and all the host of them.

And on the seventh day God ended his work which he had made and rested on the seventh day from all the work which he had made.

And God blessed the seventh day and hallowed it, for in it he rested from all his work which God had created and made."

Now begins the seventh day, the day of rest, or the *Sabbath* of the earth, when the globe and its inhabitants are completed.

Since the beginning of this day no new creation has taken place. God rests as the Creator of the visible universe. The forces of nature are in that admirable equilibrium which we now behold, and which is necessary to our existence. No more mountains or continents are formed, no new species of plants or animals are created. Nature goes on steadily in its wonted path. All movement, all progress has passed into the realm of mankind, which is now accomplishing its task.

The seventh day is, then, the present age of our globe; the age in which we live; and which was prepared for the development of mankind. The narrative of Moses seems to indicate this fact; for at the end of each of the six working days of creation we find an *evening*. But the morning of the seventh is not followed by any *evening*. The day is still open. When the evening shall come the last hour of humanity will strike.

This view of the Sabbath of creation has been objected to, on account of the form of the command of the Decalogue, relating to the observance of the Sabbath. But those who object, confound God's Sabbath with man's Sabbath, and forget the words of Christ, that our Sabbath was made for man, who needs it, and not for God. God rests as a Creator of the material world only to become active, nay, Creator in the spiritual world. His Sabbath work is one of love to man—the redemption. His creation is that of the new man, born anew of the Spirit, in the heart of the natural man. So man is commanded to imitate God in